



PI

“

Th

"Prove all things, hold fast that which is good."

PRESBYTERIANISM

AND

Swedenborgianism,

BEING A

DEFENCE & REPLY

TO A

PIECE UPON, AND AGAINST SWEDENBORGIANISM,

APPEARING IN

*"The Home and Foreign Record of the
Canada Presbyterian Church"*

FOR NOVEMBER 1869.

BY A MEMBER (NOT A MINISTER) OF

**The New Jerusalem Church Society
of Toronto, Canada.**

BX 8723

P7

THE CANADIAN PRESS

THE CANADIAN PRESS

DEFENCE & REPLY

THE CANADIAN PRESS

The House and Foreign Affairs of the

Canada Presbyterian Church

FOR NOVEMBER 1917

OF THE CANADIAN PRESS

The Canadian Press

of Toronto, Canada

O
"S
Sw
he
of
of
the
T
exi
use
"tw
of t
of f
few
mus
bett
we d
ficia
in th
pute
searc
valu
Unit
age (
will
ment
ering
tense
is in
In t
(with

Presbyterianism and "Swedenborgianism."

In the "Home and Foreign Record of the Canada Presbyterian Church" for November 1869 appears a piece upon, and against "Swedenborgianism," to which the following is a reply:—

The receivers of New Church doctrines, recognise Emanuel Swedenborg as the servant of the Lord Jesus Christ, and the herald of the New Jerusalem.

We cannot fail to see the Divine Providence in the peopling of the North American continent, with men "from all quarters of the old world, and trained in every atmosphere of religious thought."

The United States of America we can look upon as called into existence for the purpose—chiefly—of performing great spiritual uses, and amongst those, the splitting up of Protestantism into "two hundred" and more sects, may be looked upon as not one of the smallest. This splitting up is inevitable, being the result of freedom of thought, which exists upon this continent, with fewer trammels than in any portion of the old world. We here must not be understood as characterising the governments as better, or the people as better, or even more enlightened, nor do we deem them worse; but *there* is seen the removal of the artificial restraints, that bind the men of all European nationalities in their native lands. Religious teaching is not accepted undisputed, and though new errors are often accepted, old errors are searched out, exposed and rejected. (Religious conviction of any value must always be accepted in freedom.) This nation—the United States of America—fights against old ideas, despises old age (often iniquitously), and the government has its mission and will fulfil it, in spite of rebellion, and the more dangerous element of dishonesty in its officials. The results of this great gathering of the nations may well be looked upon with the most intense interest by every Christian man, for the hand of the Lord is in the collection.

In the important concession of freedom of thought and freedom (within bounds) of action, there is, in the Divine Providence, no

important difference between the States and Canada, so that there is in each an equally good field for the New Church to rescue, as it will rescue many "enquiring, but uninstructed minds," and the means shall be afforded to instruct them in "the things which belong to their eternal peace."

It may be that all so rescued shall have previously passed into the ranks of infidelity; for it is an incontrovertible fact, that those who in this day adhere to the letter only of the Word, whether they be Protestants or Roman Catholics, cannot in face of the arguments advanced by men of science and common sense, satisfactorily answer the doubts, the fears, the unbelief of those, who investigate for themselves, and who accept nothing on the *ipse dixit* of any man, or on the authority be it ever so awe-inspiring of any church or of any priesthood. And the *fallacious doctrines* not found in the Word of God, but laid down by these two branches of the first Christian church, in their Creeds, their Catechisms, their Confessions of faith &c. must melt away before the march of Truth, which these doubts, fears and unbelief precede; the searchers for truth shall find it, for the promise is: "Seek and ye shall find." But as regards these erroneous doctrines, not only will truth-searchers reject them, but we may give it as the actual reason for the admitted unsucccess of missionary effort in our day that only the truth can now *prevail*, and the simple—good amongst the men outside of the Christian fold, find some of the doctrines inculcated by Christians to be repulsive to their more correct intuitions, and in consequence refuse to receive them.

As addressing Presbyterians, we may at this point single out "Predestination" concerning which Swedenborg writes:—"But what more pernicious doctrine could have been devised, or what more cruel notion in regard to God could have been conceived, than that any of the human race are damned by a positive predetermined decree? How cruel is a faith which maintains that the Lord, who is love itself, and mercy itself, can cause a multitude of men to be born, and devoted to hell; or that thousands and tens of thousands, are brought into the world, with an inevitable curse on their heads;—and that in his infinite divine wisdom he never did and never does provide some method of deliverance for those, who lead good lives, and acknowledge the being of a God, that they might escape everlasting fire and punishment! Is not the Lord the Creator of all, and the Saviour of

all? And does not he alone guide and govern all his creatures, not desiring the death of any? What then can be believed or conceived more inhuman, than that whole tribes of nations and people should under his auspices and intention be delivered up, by a positive pre-determined decree, as a prey to the devil, and to glut his voracious appetite? This however is the fœtus brought forth by the faith of the present church: the faith of the New Church abhors it as a monster." True Christian Religion No. 486.

The New Church feeling or sentiment in all the sects now abhors this doctrine, as monstrous, and the day of preaching that "there are children in hell, a span long," which Calvinism teaches, is almost past for ever.

In the "Record" the allusion to the life of the "philosopher" is in milder terms, than we generally find proceeding from the prejudiced Presbyterian mind, but the allusion to Joseph Smith, and the Mormon delusion or imposture introduces a comparison, which in malignity equals any thing that has proceeded from similar sources. The Presbyterian writes: "he pretended that God appeared to him, and opened up to his view the spiritual world which continued open to him ever after, and the sayings and doings of which he regularly recorded for the instruction of the faithful." The accusation of *pretension* has no point because Swedenborg founded no sect. All his standard works were written in the Latin language, and were not translated until after his departure into the other life, and strange to say, even when now translated, they seem to be in pretty much of a *dead* language to our *erudite* antagonist. We would invite you, Presbyterian, to put them in the hands of your Knox' College students, and let your Professors refute them in the classes. They can at least pick out the "memorable relations," and cast ridicule upon them, not knowing that the doctrines must to a certain extent be accepted, before these valuable illustrations can become of any value—before they can become *really* memorable.—But put them in the students' hands, it may be that your Professors' occupation will soon be gone, being changed for the better, and that we may have additional candidates for the New Church ministry, or more valuable truth from Presbyterian pulpits.—Let the Professors also beware of being representatives in this age of those to whom the Lord said, "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—

Luke 11, 52. Has the writer in the "Record" learned nothing from Mormonism? Has "modern spiritualism" taught him *nothing*? Does not the starting up of these and other sects, such as for instance that Russian horror the "Skoptzi," show that the descent of truth is universal, that the coming of goodness to men is universal, but that if the recipients are "in the gall of bitterness and the bond of iniquity," the good and the true is perverted into the evil, and the false in their lives and in their intellects. Therefore we must be careful how the descent, the coming, finds us. And Presbyterian, can you make no distinction between a Joseph Smith, who leads his followers in person into delusions and *immorality*, and an Emanuel Swedenborg, who in person leads no one, and refers every statement he is commissioned to make to the Grand Standard, the written Word of God? pointing man to Him, who was The Word made flesh, as the sole source of Goodness and Truth, to Him alone as the object for man's reverence, worship and love. The writer in the "Record," if he can distinguish between right and wrong, between falsehood and truth, well knows the difference that is a great gulf between Mormon imposture and the teachings of Swedenborg, why then will he slander by implication? There is not in Swedenborg's religious writings, a sentence upon any subject, from marriage down to ordinary traffic and hand labour, that invites men to a breach of any one precept of the ten Commandments, in the letter, or in the spirit, on the surface or implied, or a word that would absolve from guilt, the man, who in act or in thought sins against them.

As to "few Swedenborgians professing to understand their own articles of faith, or being able to give a reason for the hope "such as it is" that is in them," we would remark that all Swedenborgians, cannot be expected to be teachers; but it certainly would be an absurdity to expect to find any one amongst them, especially in the condition of the Society thus far, who could give no reason for accepting the prominent doctrines of the New Church and for rejecting the prominent doctrines of the Old. We have already alluded to "*Predestination*," we may now give the Swedenborgian's reasons for rejecting the "*Three-Persons-Theory*" invented by men. The Old Testament teems with the reiterated statement that God is one, and there is none else, whereas the doctrine of three *persons* means — (*logically, can only mean*) — three gods; and *we know* the doctrine leads to confirmation in

the belief in three Gods. In prayer for instance, you place three before your imagination—the Father, central and highest, whom you ask for pardon and mercy for the sake of His Son's sufferings, (for His vicarious sacrifice of Himself for your sins to appease the angry Father). The Son, a second God, you picture as standing or set down at the right hand of the Father, and you beseech that He, (or They) will send the Holy Ghost, (of whom however you have no personal conception) to sanctify you and comfort you; thus the three-persons-theory leads to the belief in three Gods, whom by a forced belief, which is no belief at all, you designate as one God.—Three in the mind, One on the lip. We show that the One God is the Saviour, the Lord Jesus Christ by the following texts: Isaiah 43, 10 & 11, "Before me there was no God formed, neither shall there be after me, I even I am the Lord, and besides me there is no Saviour." Isaiah 9, 6. "For unto us a child is born...and His name shall be called...the Mighty God, the Everlasting Father, the Prince of Peace." Here the child born is plainly stated to be the Mighty God, the Everlasting Father, and there is but one Mighty God, there can be but one Everlasting Father; also by the Lord's words in John, "I, and the Father are one." "Before Abraham was I am."—"Philip saith unto him: Shew us the Father and it sufficeth us, Jesus saith unto him: Have I been so long time with you and yet hast thou not known *me*, Philip? he that hath seen *me* hath seen the Father, and how sayest thou then, shew us the Father." "I am in the Father, and the Father in me." "The Father that dwelleth in me," (the Divinity in the Humanity) "he doeth the works." "Whatsoever ye shall ask the Father in my name that will I do." "If ye shall ask anything in my name I will do it." He also said "I will pray the Father, and He shall give you another Comforter that he may abide with you for ever. Even the *Spirit of TRUTH*, ye know him for *he dwelleth with you*, and shall be in you, I will not leave you comfortless"—the Lord here and always grants what he appears to pray for—"I will come to you."

These would be some of the reasons given by any Swedenborgian for believing that "in Him" (the Lord Jesus Christ) "dwelleth all the fulness of the Godhead bodily." But further, the Swedenborgian fears not to meet the texts upon which the doctrine of three persons is ostensibly founded. Matthew 28, 18. "All power is given unto me in heaven and in earth — Go ye therefore," (mark the therefore) "and teach all nations, baptiz-

ing them in the name of the Father, and of the Son and of the Holy Ghost ... and lo! *I am with you always.*" — There is no three-persons-theory deducible from these words, and see how the Apostles understood them, see how they proceeded to obey the command Acts 2, 38. "Repent and be baptized every one of you *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the *gift of the Holy Ghost.*" Thus the command was fulfilled by baptizing "in the name of Jesus." All power being in Him, unquestionably the Father, Son and Holy Ghost, which are powers in heaven and in earth, are in Him, for He has glorified His Humanity and made it Divine. The power of Divine Love and Divine Goodness, represented by the Father, the power of Divine Wisdom and Divine Truth, represented by the Son; and the power of the Divine Proceeding from Love and Wisdom and from Godness and Truth. All this power is in Him, for "He is the Alpha and the Omega, the Beginning and the Ending, the First and the Last, who is and who was, and who is to come the *Almighty.*" Why does the Presbyterian not give a personality to all the attributes of the Lord? why stop at three? whence cometh idol worship? can it not thus be traced? a people given to the use of symbols in their worship first ascribe a personality to the attributes of the Deity, make representations of these from forms in nature, and gradually falling away from the original conception, they forget the representative nature of the symbols and worship them as actual divinities.

Swedenborgians believe in the Divinity of the Lord, thus in the Divinity of His Humanity. Presbyterians make Him a secondary Divinity, *we* "crown Him Lord of all." And Presbyterian: herein is the exaltation of the Lord, in our creeds and in our minds, not "the exaltation of Swedenborg over the Word" of which you accuse us as being guilty.

"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost and these three are one," 1st John 5, 7. Who disputes a trinity here? not the Swedenborgian, there is a Trinity unquestionably, but not three *persons* any more than there are three persons in the trinity alluded to in the succeeding verse. "And there are three that bear witness in earth, the spirit and the water and the blood, and these three abide in one." Further the writer in the "record" makes allusion to the event at our Lord's baptism, when the dove was seen, and a voice was heard saying, "This is my beloved Son." The dove was an

appearance, and was of course representative, and to be seen required the opening of the spiritual eyes, the voice was also spiritual and heard only by those whose spiritual ears were opened. Surely you do not believe that the dove was actually or materially a dove and the third *person* in the Trinity; and a voice is not a person. It was the voice of the Lord, there is but one Lord, the trinity was here present because the Lord was present in whom is the Trinity, and the more deep truths contained in the event, you can get from Emanuel Swedenborg's unfoldings of the Word, if your prejudices will permit you to peruse them in singleness of heart.

Next comes the doctrine of "justification by faith alone" so dear to the Protestants, the grand panacea that has led one half of christendom astray to the opposite extreme of Roman Catholicism. One would suppose that a full reply to and refutation of this dragonic doctrine, could be given by referring its votaries to the 2nd chapter of the general epistle of James, but the Swedenborgian has further to advance against it, that the commandments are "Cease to do evil," and "If thou wouldst enter into life keep the commandments." John the Baptist preached as a preparation for the reception of the Lord not merely repentance, but the bringing forth of fruits, meet for repentance to bring forth; he pointed out to the people their duty, to the publican *his* duty, to the soldier his, and bade them all *do* their duty, as though he would take up the words of the prophet Micah and say, "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but *to do* justly, and to love mercy and to walk humbly with thy God." It is significant that the Lord's call to his disciples (and we can surely all rise to the perception of a spiritual meaning in the words) is "Follow me." Not believe on me, but "follow me" which includes the belief. Genuine charity and genuine faith being according to Scripture and according to rational common sense *a one*. United, they flow forth from the man in uses or good works, and life, whilst faith, without works is dead, being alone.

The Swedenborgian would protest against the false deduction made by the Presbyterian from Swedenborg's words as exhibited in the paragraph in the "Record" headed "Redemption" for Swedenborg, as to Redemption writes pointedly that "it is a work purely Divine," that man acts only "*as of himself*" and throughout, he teaches nothing unreconcilable with the apostle's admoni-

tion. "Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do of His good pleasure." As to the crucifixion, of which it is said Swedenborg "could make nothing at all," it seems to us that in a few words we have from Swedenborg upon this subject, a statement so impressive that he must indeed be a shallow trifler, who would call it nothing at all. T. C. R. 2 and 126. "The passion of the Cross was not redemption but the last temptation which the Lord endured as the Grand Prophet; and it was the means of the Glorification of His Humanity, that is of the Union with the Divinity of His Father."

"The Lord suffered not as to His Divinity, but as to His Humanity, and at the time of suffering the most intimate and thereby the most complete union was effected." We quote the mere statements, which in the work referred to are accompanied by argument and proofs; it is added "Although redemption and the passion of the cross are distinct, yet they make a one *in respect to salvation.*"

The Presbyterian gives as part of Swedenborg's system "The great end of the incarnation, of the life, and sufferings and death and resurrection of our Lord is simply to afford man access to God." Can it be possible that teachers of the Christian religion consider this view erroneous? what else was the end? His name is "Jesus, for He shall save His people from their sins." Sins removed man, and kept man, from God. Mankind had shut themselves out from heaven (from the heavenly life). He came to bring us back (to enable us to come back), and His birth as a man was for that purpose. His life was a combat against darkness and death, and His death and resurrection were a triumph, and all for that purpose. But no! you Presbyterians will have two Gods, the one furious against man, the other offering himself up as a *vicarious* sacrifice to appease the Angry Deity. You do not accept the Word, you reject its teachings, and substitute instead thereof, the unscriptural teachings of some parts of your "Shorter Catechism."—You prate about a God of Justice, as an ancient heathen might. Can you not see that it is thoroughly irrational, stupid, and *unjust* to adopt the idea that in the room and stead of one being, another being *can* suffer for the *satisfaction of justice*? Preach this doctrine to your people, force your children to give up their intuitive perceptions of justice by drilling it into them from your stand-point of authority as fathers,

or as teachers, and you help to make them fanatics, why? because it is false, and it is evil, it is contrary to, it is diametrically opposed to "the true light which lighteth every man that cometh into the world." But let us follow up the rational argument. A man commits a crime, is found guilty, and sentenced to death, at the hour of execution his friend comes forward, and offers himself as a substitute — to suffer instead of the criminal, that his friend's life may be saved; the representative of law accepts the substitute, sacrifices him, and the guilty man is set free. Where, in the name of common sense is justice? Is it satisfied—has it been done? No! justice has not been done to the criminal, for he has escaped his deserts, justice has not been done to the substitute, for he was innocent of the crime for which he suffered, and the representative of law has perverted justice in accepting and sacrificing a substitute. Civilised law founded upon Divine Law, and under the Divine Providence, equity, existing in every living man protest against it, and reject it as absurd; justice is outraged, not satisfied, and yet Presbyterians dare to picture the Divine work of man's salvation in this horrible style, and grind it into the very souls of their youth. Has not the vicarious sacrifice been thus ground, forced, into the mind of the writer by the Presbyterian teachers of his youth? the picture often chosen being that of a boy in school coming forward and volunteering himself as a substitute for the whipping which his bosom-friend deserved, and the injustice of the school-master — the representative of justice — in accepting and punishing the volunteer never for a moment hinted at? So thoroughly has the doctrine of the vicarious sacrifice (as accepted by Presbyterians and the majority of all the sects of the first christian church, including the church of Rome from whom the other sects received it) done its work, that the implied injustice of the Just and Perfect Lord, who is himself our Father and our Saviour, for centuries has never seemingly struck these votaries of a spiritual Juggernaut, that crushes souls.

"The soul that sinneth it shall die." "Be not deceived God is not mocked, . . . he that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." But "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," for the Lord willeth not that any man should die, but rather that he

should turn and live. He has made this possible by opening up a way—an actual open path—by His Humanity “the only Mediator between God and man, the *Man* Christ Jesus.” He being “the Way—the Truth—and the Life.” “He that believeth on Him though he were dead yet shall he live, and he that liveth and believeth on Him shall never die.” “To believe in the Lord, is not only to acknowledge him, but also to do his commandments; for a bare acknowledgement proceeds only from thought grounded in some degree of understanding; but the doing of his commandments proceeds from an acknowledgement which has its root in the will. The mind of man consists of understanding and will; and it is the part of the understanding to think, and of the will to do and practise; while therefore a man only acknowledges the truth from the thought of his understanding, he comes to the Lord with only half his mind; but when he does his commandments he comes with his whole mind, and this is truly to believe.” See T. C. R. 151. We can see this by reflecting upon the contrast drawn by our Lord, between the servant who knew his lord’s will and did it *not*, and he who knew his lord’s will and *did* it. It is not a mental a mere mental (so called) belief that shall act as a talisman even at the hour of death, and change a man from a form of evil and falsity, into a form of goodness and truth, but an actual *departure from evil*, until it becomes horribly hateful in all its manifestations, and leads to a *doing of good*, to following in the footsteps of the Lord. Spiritually, an *evil man*, is in the likeness of his father the devil—a form of hell—as a *good man* is in the image and likeness of God—a form of heaven. Any rational man can accept it as an axiom, that true repentance is reformation, or that reformation is the fruit meet for repentance to bring forth, and reformation which has reference to the understanding, (a reformed person being in the affection of truth for truths-sake) must precede regeneration, and is spiritually, a gradual process corresponding in every respect to the conception, the formation in “the womb, the birth, and the education of the natural human being. The Word is full of allusions to this correspondence, all the narrations of marriages, births, &c., having reference thereto.—To the question “How is man to be justified before God?” we answer: by being *made just*. “He that doeth righteousness is righteous even as He is righteous.”

To arrive at Swedenborg’s method of interpreting the Word called “refined trifling” the writer in the “Record” has taken a

hurried glance at the Index to the Apocalypse Revealed, and jumps at inferences that we hope simply reveal his ignorance, and not his dishonesty to his neighbour, the Swedenborgian. There is very little meaning to the natural mind—if there is any—on the surface of the Apocalypse, yet being the Word of God there must be an unfathomable depth of meaning—spiritual meaning—in every natural word made use of. Why are some seen upon white horses, others upon red, some clothed in scarlet, others in white, some in purple, others in fine linen, and why are other portions of the Word full of this style of imagery? The explanation cannot be here given at length, yet as an antidote to the perverted inferences of the Presbyterian, we shall quote the explanation of part of a text that may strike home to the consciousness of Presbyterians. Apocalypse Revealed No. 537. "Rev. chap. 12, v. 3," *And behold, a great red dragon*, signifies those in the Reformed Church who make God three and the Lord two, and separate charity from faith, and insist on the latter being competent to salvation without the former. Such are here meant, and in what follows by the dragon; for they are against the two essentials of the New Church, which are that God is one in essence and person in whom there is a trinity, and that the Lord is that God; also that charity and faith are a one as an essence and its form; and that none have charity and faith, but they who live according to the commandments of the decalogue which say that evils are not to be done. . . . The reason why he is called a great dragon is because all the Reformed Churches distinguish God into three persons and made faith alone saving, except some here and there who do not think alike concerning the trinity and concerning faith: they who divide God into three persons and adhere to these words of the Athanasian doctrine: "There is one person of the Father, another of the Son, and another of the Holy Ghost;" and also to these: "The Father is God, the Son is God, and the Holy Ghost is God:" these — cannot make one God of three; they may indeed say that they are one God, but they cannot think so. In like manner they who think concerning the Lord's divinity from eternity as concerning the second person of the Divinity, and concerning his Humanity in time as concerning the humanity of another man, cannot do otherwise than make two of the Lord, although it is said in the Athanasian doctrine, that his Divinity and Humanity are one person, united as the soul and body. The reason why the dragon is called red, is

because red signifies what is false from the evils of concupiscences, which is the infernal false principle. Now because these two essentials of the doctrine of the Reformed Churches are false and as false devastate the church, since they take away its truths and goods, therefore they were represented by a dragon; the reason is, because by a dragon, in the Word, is signified the devastation of the church; as may appear from the following passages: "I will make Jerusalem heaps a *habitation of dragons*, and I will make the cities of Judah desolate," Jerem. ix, 11, Jerem. 10, 22, Jerem. 49, 83; Isaiah 84, 18 — besides other places."

We may next allude to the *resurrection of the natural body*, which Presbyterians *naturally* cling to, as others do, to the veneration of relics — mouldering bones, and the like — which is the natural consequence of such a belief. Open a grave, a hundred or more years old, and where is the body? Not in the grave! it has most probably all disappeared, and gone into mineral, vegetable and animal forms; yes, has even gone to form the constituents of other human bodies. When Moses and Elias appeared to the *opened spiritual vision* of the disciples on the mount of transfiguration, did they not have bodies, how could they have talked with the Lord if not? St. Peter says: 1 Pet. 3, 18—20 Christ . . . being put to death in the flesh, but quickened by the Spirit: by which also He went and *preached unto the Spirits in prison*; which sometime were disobedient . . . in the days of Noah . . ." These Spirits must have had ears to hear, eyes to see, minds to comprehend; in short: they must have been in *Spiritual bodies* or else the Lord could not have preached to them. ("There is a natural body, and there is a spiritual body." "God is not a God of the dead but of the living: for *all live* unto Him.") They had spiritual bodies, and appeared as men in the human form, yet their natural bodies had long been dissipated, and the resurrection (in the idea of the Presbyterian) had not then, and has not yet come. A spiritual body must have a spiritual world in which to expatiate, and to deny to a spiritual body senses corresponding to the corporal natural senses, but of a spiritual nature, would be to give it a mere name to live, a mere semblance of life with the characteristics of a statue.

That sublimely blind leader of the blind in matters theological, the poet Milton, has usurped the place of the Divine Word in many minds, so much so that his pedantic not to say blasphemous production "Paradise Lost" is frequently referred to by innocent

minds and others in proof of doctrine. He teaches that angels are a separate creation, whereas the word teaches that angels are men "are they not ministers sent forth to minister to those who shall be heirs of salvation." Have they not always appeared in the human form; but to see them and to see any thing spiritual, a man's spiritual vision must be opened. See 2 Kings 6, 17, "And the Lord opened the eyes of the young man; and he saw; and behold the mountain was full of horses, and chariots of fire round about Elisha."

We would refer also to Mark 16, 5, "they" (the women) "saw a young man sitting on the right side clothed in a long white garment." Luke 24, 24, "Behold two men stood by them in shining garments." But we may note that Peter, when he looked into the sepulchre, beheld the "linen clothes" only, his spiritual eyes were not, as the eyes of the women were, upon that occasion, opened to the perception of spiritual forms.

Likewise John in the Apocalypse writes, "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Death (so-called) is to us the resurrection because man rises again immediately after death, in the spiritual world, and according as his "appetites, cupidities, desires, affections, loves" have been regulated in the natural life, according as his loves and affections and his life thence have been good or evil, so shall the eternal future state of the man be; (his heaven, or his hell,) his form, and his surroundings must also spiritually correspond, and how absurd it is to conceive of a material body existing in a spiritual world, the angels would require to be re-furnished with natural eyes, to perceive it. Swedenborg in No. 851 of the Apoc. Rev. in unfolding chap. 20, 5. "*This is the first resurrection*" writes, "By resurrection is signified salvation and life eternal; for there is only one resurrection to life a second is not given; therefore a second resurrection is nowhere mentioned; for they who are once conjoined with the Lord are conjoined with him for ever; and this in heaven for the Lord says 'I am the resurrection and the life' &c. John 11, 25 & 26. That this is what is meant by the first resurrection, appears also from the following verse: "*Blessed and holy is he that hath part in the first resurrection.*"

We would here refer to the two well-known texts "Seek ye the

Lord while he may be found," and the following verses: "Come unto me all ye that are weary and heavy laden" and what follows. These two merciful announcements are from the same Divine author, our Father, our Saviour, our Comforter, His name is *One*. There is no vindictive Father demanding satisfaction from fallen man, in wrath, in anger, in fury; these appearances are only in "the letter which killeth." How could the source of happiness have such unhappy qualities? "God was in Christ, reconciling the world unto himself, 2 Cor. 5, 19." There is no Son offering up Himself a sacrifice for the offenders to appease an angry Deity, and for the satisfaction of justice. No! He hath made Himself a sacrifice for sin, by enduring "the contradiction of sinners against Himself;" the "sinners" embracing all the evil and the false, the power of which centres in hell. He suffered in redeeming us, the salvation being "*from sin*."

There is no Holy Ghost of a totally incomprehensible nature, therefore *made* imaginary and awful, to frighten weak minds into insanity, by the effort of the human imagination to ascertain what *the sin* against *Him* can be, (the crew of hell meantime at hand, continually ready to flow in and accuse the troubled soul, and bring the imaginary sin home to it). Read Dr. Workman's last report of numerous cases in the Toronto Lunatic Asylum.

In order to have a clear idea of the Divine proceeding it is necessary to understand that the Lord is the Great "Sun of Righteousness;" and Swedenborg in his Divine Love and Wisdom 146, writes: "But when it is known that the Lord appears as a sun, a just idea may be had of the Divine proceeding or Holy Spirit as being one with the Lord, yet proceeding from Him as heat and light from the sun; which is the reason why angels are in Divine heat and Divine light in the same proportion as they are in love and wisdom. No one who is ignorant that the Lord appears in the spiritual world as a sun, and that His Divine (Spirit) proceeds from Him in this manner could ever know what is meant by proceeding, whether it only means communicating those things which are of the Father and the Son, or illuminating, and teaching." And in Apoc. Rev. 666, he writes: "Since the Word is Divine Truth and Divine Truth spiritually illuminates, therefore it is said that the Word was dictated from Jehovah by the Holy Spirit, and that the Holy Spirit illuminates, and teaches man; but who does not know that God is omnipresent, and that what is holy proceeds from Him, and that when He is received

He gives illustration ? who may not thence conclude that the Holy Spirit is not a God by itself, distinct from Jehovah, or the Lord, as one person from another, but that it is Jehovah or the Lord himself ? He who acknowledges the Divine omnipresence will also acknowledge *this*. That by the Holy Spirit, in the Word, is meant the Divine life of the Lord, thus himself, and in particular the life of his wisdom, which is called Divine Truth may be seen in the *Doctrine of the New Jerusalem concerning the Lord* Nos. 50—58, where it is proved from the Word."—The New Jerusalem is descending, but how slowly, we are so unfitted for its reception ! nevertheless the promise is "A little one shall become a thousand, and a small one a strong nation." Do not for a moment suppose that we assert that all now of the New Jerusalem are Swedenborgians, nor that all Swedenborgians are of the New Jerusalem, but we do receive and have higher manifestations and unfolding of Divine Truth, than have hitherto, or otherwise, been revealed to Christian men, and rest assured of this, "that whosoever does not approach the true God of heaven and earth, cannot have entrance into heaven, inasmuch as heaven is heaven from that *One God*, and that that God is Jesus Christ, who is Jehovah the Lord, from eternity Creator, in time Saviour, and to eternity Regenerator, who is therefore at once the Father, Son and Holy Spirit," Apoc. Rev. No. 961.

And now, Presbyterian, a few closing remarks : Shape your theology, found your hope of salvation upon the *Word—the Truth—the Life—alone* ; the truth is coming even through your own sect, the sermons heard from Presbyterian pulpits in various places are widely different from the Presbyterian sermons of twenty or thirty years ago. In spite of Creeds, in spite of Catechisms, containing truth and falsity, half-blended ; (unhappy attempt at union !) in spite of Confessions of faith, and such writers as *thou* ! Oh man of the Presbyterian "Record" : Divine Truth comes in various manifestations, it is the second coming of the Lord ; and let us all (Presbyterians and Swedenborgians) beware how "*The Master*" finds us *as to life*.

And we would urge the truth that if a man *confirms* himself in error up to the time of this mortal putting on immortality, he shall awake in the other life with the same confirmations, and in a life constituted as the other life is, where can the end be ? but in a spiritual insanity far removed from the Source of Wisdom. The simple are in less danger from this than you "Doctors of

Divinity" and learned men ; therefore walk humbly, and resist not truth even though it comes to you, through him whom now you affect to so much despise "Emanuel Swedenborg servant of the Lord Jesus Christ." "If any man will do His will, he shall know of the doctrine whether it be of God." John 7, 17.

"TRUE CHRISTIANITY."

1

"In vain the name of Christ we bear"
"Unless the heart of Christ we share."
"Through faith and charity alone"
"Is Christ received, and felt and known."

2

"In vain the name of Christ we bear"
"Unless the faith of Christ we share,"
"Not words alone, but deeds shall prove"
"The living faith that works by love."

3

"In vain the name of Christ we bear"
"Unless the cross of Christ we share,"
"The path that leads us to the skies"
"Demands love's perfect sacrifice."

4

"In vain the name of Christ we bear"
"Unless the love of Christ we share;"
"That love that bids the dying live"
"And whispers on the cross "Forgive"."

Toronto, March 1870.

d resist
m now
vant of
e shall